

U.S. Indians

1907



1907



D.



AMERICAN INDIAN
MISSIONS



R.L.M.C. 1917

The American Indians

The New Day for the Red Man—Social and Political Progress—The Typical Indian Church

1. The New Day for the Red Man.....Rev. Duncan McRuer
2. The Indian of the Future.....Rev. F. C. Bolter
3. The New Santee Building.....Rev. Jesse P. Williamson
4. Social and Political Progress.....Rev. Rudolph Meier
5. Social and Political Progress.....Rev. J. M. Cornellison
6. The Typical Indian Church.....Rev. William N. Price
7. The Pima Churches of Arizona.....Rev. Dirk Lay
8. The Menominees of Wisconsin.....Rev. C. M. Kilpatrick
9. Daily Prayer Topics for February

THE NEW DAY FOR THE RED MAN IN OKLAHOMA

Rev. Duncan McRuer

IN thinking of the New Day for the Red Man, we must get rid of some of the things that belong to the Old Day. We must dismiss the old idea that the Indian is not able to compete with his pale-face brother. Dr. David R. Boyd, President of the University of New Mexico, a true educator, says, "Stock up the Indians with the ideas of the white man, treat the Indians as you would other folks, and then you will get good results in the work of making a good Indian, a useful citizen of the country."

In the blacksmith shop at Chilocco School, Oklahoma, is Isaac Seneca, a graduate of Carlisle. He is at the head of that department in that great school. He was a great student and athlete. He crossed the Yale and Harvard lines in football, and was a member of the All-American Football eleven. Every boy that enters Chilocco School must spend ten weeks during his stay in the blacksmith shop under Isaac Seneca. His work and influence upon these pupils is telling mightily.

I never think of our government or church schools for the Indians without thinking of their homes, and trying to view their schools from the angle of vision of the homes. If the schools do not make a change in the homes and on the farms, they might as well be closed. We are making the Indian monarch of his own household. The sooner the Indian is able to get rid of his guardian the better. He has the guardian today, not by

his own choice or fault, but because the government failed to prepare the Indian for Statehood. Neither government nor mission taught him the value of his earthly inheritance, and so he has become an easy prey for the grafter. There are five thousand Indian boys and girls in the schools of Oklahoma—Public, Government and Mission schools—and very few that go through these schools will need guardians.

We must get rid of the idea that the half-built shanty on the hillside is a typical Indian church. The Red Men want the best.

One minute after President Roosevelt signed the Statehood bill that admitted Oklahoma to the Union, I heard our Presbyterian Church bell ringing. I heard people remarking—"The Old Indian Territory has gone!" Many an Indian shed tears that day and thought it a dark day in their history. It remains to be seen what the results of that day are to be. As I visit the Indian schools and the church schools, and find such a splendid array of men and women in these institutions with a great company of attentive students, I cannot but believe that if the Government and those in authority in the Church will stand in closer relations to the ones on the field, the problem will be solved for the best, and the Indian will take his place by the side of the white man in all the undertakings that make for a better world.

One of the greatest needs in this New Day is an educated ministry. The pupils coming back to their Indian churches will

expect to find some things in church life as they were in school life. We must help the Indian ministers get ready to do the work that devolves upon them.

The illustrations printed with this article—the Barn, Manual Training Building, Domestic Science house, all speak of better things for the Indians and are a great part of the New Day in Indian life. These three buildings are located at Mekuskey Academy in Seminole County, Oklahoma. They are great factors in the remaking of the Indians.

Mr. John M. Robe, Superintendent of Dwight Indian Mission Training School, has the following to say about the New Day: "The morning of a 'New Day for the Red Man' is already breaking. For the last several decades the few who were educated and who showed the civilizing influences of the Christian religion, have been living in this New Day. Many people would be surprised to know the places of trust now occupied by Indian men.

"The majority are being brought to the higher plane, and for them the new day has dawned. The early history of the eastern Oklahoma tribes of Indians reveals that they were a sober and industrious people. Then following the missionary came the lawless,



MANUAL TRAINING HOUSE
MEKUSKEY

uncivilized white scoundrels who introduced whiskey, dissipation, dishonesty and deception, until the Indian (not being able to distinguish the good from the bad) quite naturally became distrustful of all white people and their schemes. The Indians now realize that there are good and bad white people, as well as good and bad Indians, and they are learning to judge with discrimination.

"Every election drives 'John Barleycorn' a little farther away from Oklahoma. How we all rejoiced when the whole State of Arkansas went strong for prohibition recently. We have been hoping the State of Missouri would remove this curse from our northeast border. When the whiskey traffic is abolished, and every Indian child is given an opportunity of being trained under the elevating influence of the Gospel of Christ by those who love the 'Law that makes wise the simple,' then indeed will the New Day for the Indian be light about us."

It is a pleasure to quote a statement from Professor Edward Swengel, Superintendent of Mekuskey Academy:

"Before Roger Williams was banished from Salem colony, he advocated the education of the Indians. From that time to the present, there has always been a strong sentiment of this kind among the American people. Although the Indians have been wronged many times in the past, no one can reasonably contend that our Government is not doing the right thing for them at present. There may have been mistakes made, but no great question has ever been handled without some errors. When the unruly tribes were confined to the reservations under military guard, and many of their leaders were carried far from their homes to prison, it seemed the means of civilization were severe, but when some of these prisoners learned the white man's way, they asked that more of the people be educated, and this was the means of establishing the great Carlisle Indian School, the first of its kind in the United States, and the beginning of the system of education that has continued to this day.

"For years it was the tendency of the American people to educate away from manual labor. The Indian parents arrived at the same conclusion as their white neighbors, that their sons if educated should become lawyers, doctors, bankers. Some were able to reach the goal, but many were doomed to disappointment.

"A new day has dawned for the Indian. The educational system all over America is facing about. The public schools are taking up the work of manual training to some extent, but the United States Government is

going a step farther, and introducing this instruction in all its Indian schools. Under the course of study recently adopted, half the time is devoted to academics, and the other half to industrial instruction. The purpose is to give the Indian pupils practical education. The Government does not stop even here; practical farmers are employed on the reservations to go among the Indians, visit their farms, and assist them in every way possible. Field matrons are employed to advise with the wives and the mothers as to the care of their homes and their families. Carloads of pure seeds have been distributed among the Indian farmers; thousands of high grade horses and cattle have been purchased and

the liquor question for themselves they have voted for prohibition.

"The Government has built many hospitals for the care of the Indians and both old and young are given instruction in sanitation and care of health; every effort is made for their advancement morally, physically, mentally, and industrially.

"The churches deserve much credit for the part taken in this work. Many of the present schools were established by the missionaries, and are continuing in this work. They are welcome among the Indians and in the schools, and as a result of their labors a large per cent of the Indians are devoted Christians.

"More than one-fourth of the Indians in the United States live in Oklahoma. The Indian population in the State is one hundred thousand. Under the Oklahoma laws the Indians are classed as whites, admitted to public schools, given all the privileges of citizenship, and elected to offices of trust and honor. Some great men have been developed among them, and are capable of taking their places among the leading men of the nation.

"When the Indians were treated as wards of our nation they made little effort, but when they became citizens they were proud of their rights and ready for their responsibilities of citizenship."

The following poem was written by a blanket Indian by the name of War Bow. Its title is "War Bow Heap Farm." Underlying the little poem is real prophecy of the new day:

"War Bow think he goin' to farm,
Like country life, got heap of charm;
He goin' to raise it, plenty corn;
Will heap much plow in early morn.

Go in pasture an' catch up pony,
Use curry comb till horse look tony;
Throw on harness, give strap quick jerk,
Heap strong push and get to work.

Heap plant kafir corn and milo,
Raise plenty feed to fill big silo,
Have nice sleek horse an' big fat cow,
Watch white man an' heap learn bow.

An', mny-be-so, at Indian fair;
War Bow say, 'Me sure be there,
You bet me tak'm lots of prize,
Goin' show it pumpkin, biggest size.'

An' white man no more goin' to say
'Indian can't make farmin' pay.'
'Cause War Bow show how Indian can
Just same like neighbor, smart white man.'



A PRESENT DAY INDIAN COTTAGE, OKLAHOMA

sold to the Indians on liberal terms or furnished otherwise to improve their herds; the moral uplift of the Indian is not forgotten. In all territory occupied by the Indians, which is under the control of the United States Government, the sale of intoxicating liquor is forbidden and the law is rigidly enforced. Commissioner Sells in an address says:

"The greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and, frequently as a woman, than anything else. It does more to make him an easy prey to the unscrupulous than everything else combined. Let us save the American Indian from the curse of whiskey.' In almost every case where the Indians have been left to decide

THE INDIAN OF THE FUTURE

Rev. F. C. Boller

BEFORE taking up my work as a missionary among the Indians, I little thought that such primitive ideas could still be in existence, as there are among my people. If any one thinks that the old Indian has passed into history, and that the Indian of the United States now living belongs to the class called the "New Indian," due to the years of education and Christianizing, he should visit Indian bands of Chippewas in the State of Wisconsin, and especially the Court d'Oreilles Band of Chippewas, to have his opinion changed.

While I wish to write of the Red Man of the Future, I must of necessity dwell on conditions that surround him now; for my idea of his future is as yet a dream. For, with all that the Government has done in the

remains a fact that the majority live and act as their fathers before them. It is hard for them to break away from the old customs. They cannot get away from the influence of the pagan dance, and many of our younger men regard marriage according to the old custom—considering a ceremony, making them man and wife, unnecessary.

The better day that is surely dawning for the Indian means nothing to him as yet; he lives in the present, the now. The Indian has laid up no money, has just enough wood to last for a day. If he has not enough to eat he goes begging—he does not consider it begging, but calls it "visiting." I have known of cases where they were too lazy to gather wood, and having no money for food, upon hearing of someone who had a little money coming to them, they would visit with them. All lived in the one room, as nearly all the Indian houses have but one room and a loft. I have known as many as three and four families thus doubling up. Their rule seems to be—"Take the course that offers the least resistance."

The Indian does not want the better things as yet, such as good, comfortable homes, education and the church. He is content to live in a shack, a wigwam—in fact, in the summer he prefers the wigwam to the house. All he wants is to be left alone; he is happy with his gun, knife, and spear, and with these to roam the woods.

The greatest evil that is at work to degrade the Red Man is the curse of whiskey, and if we can save him from this curse, we can save him from most of the other ills.

In bringing the Gospel to the Indian, he must learn a new vocabulary, for he knows only the common vernacular. As he has never heard of the Bible, of Jesus and His love,—all these words are new to him, and it is like teaching a child. Very few can read, they have no written language, very few can write their own names, they use the thumb impression for identification, or simply a cross for their mark.

I am inclined to think that when the Government can be made to see, that instead of treating the Indians as wards, they should



A MISSIONARY AND HIS ADOPTED INDIAN FAMILY

way of educating and providing for him, and placing him on land—after all these years of such influence, we have just an Indian. We have not gotten very far away from the old adage, "Once an Indian always an Indian."

So many articles have been written favoring the idea that the Indians have made such rapid strides toward the better things that religion and civilization have to offer, yet it

put them on their own resources, open up the reservations, make their work like their white brothers, the Indian problem will be largely solved. As long as they are treated as children who cannot be trusted with the managing of their own affairs, so long will they be held down. The Indian cannot launch out for himself, the Government must first decide for him, and often instead of helping, he is hindered in his progress.

Who can foresee an assured future for the Red Man? Even the boy or girl who goes away to school to receive an education,

in most cases upon his return to the old home, cannot withstand the pressure of the old custom and tradition. Instead of lifting up, he is pulled down to the old life again. But of one thing we may be sure, that a new day is beginning to dawn in the life of the Court d'Oreilles Band of Chippewas. While the "Old Indian" and his ideas are predominant now, there are signs that the "New Indian" will in due course take the place of the old, and then we may look forward to progress in Christian nurture, and the material prosperity of this people.

THE NEW BUILDING AT SANTEE

Rev. Jesse P. Williamson



THE NEW BUILDING BIBLE TRAINING DEPARTMENT, SANTEE, NEB.

AN interesting instance of denominational comity in the home mission field is the Bible Training School for Indians at Santee, Nebraska.

For many years the American Missionary Association of the Congregational Church has maintained a mission school at Santee which, under the leadership of the Rev. Dr. A. L. Riggs, gained a wide reputation among those interested in the education of the Indians. A few years ago the Presbyterian and Congregational leaders of

the Dakota missions, feeling the need of a more specialized Bible training of church workers, suggested to the Presbyterian Board and the American Missionary Association the establishment of a joint Bible Training department in connection with the Santee Normal Training School. This proposal was adopted. The Presbyterian Board agreed to support a superintendent for that department and to erect a new building.

The first thought was that the new building should be dormitory and recitation rooms

exclusively for the Bible students. This plan was modified, however, and it was decided to erect a commodious modern school building for the whole school, and to provide accommodations for the Bible superintendent's family and for the Bible students in one of the other buildings.

As the accompanying cut shows, the new building is now completed. The large recitation room on the southeast corner of the second floor is to be the Bible class room. Another room is set apart for the superintendent's office and the correspondence lessons. An up-to-date Edison Mimeograph has been recently purchased for use in this correspondence work.

Perkins hall, an old-fashioned but very substantial building, provides a comfortable home for the superintendent, and with some inexpensive alterations will also accommodate sixteen or eighteen young men.

The mission laborers of the Dakota field are confident that the new Bible department and building mark a new era of progress in the work, and are much encouraged.



INDIANS OF THE PLAINS

SOCIAL AND POLITICAL PROGRESS OF THE AMERICAN INDIAN

Rev. Rudolph Meier

THE Iowa and Kickapoo Indian Reservations are located in Brown County, Kansas; the Iowa Reservation is in the extreme northeast corner of the county, the Kickapoo Reservation is forty miles to the southwest.

There are about six hundred Indians on the two reservations, many of them are half-breeds. There is a great difference between these two tribes. The Iowas are more progressive and more industrious, while the Kickapooes are content to remain as they have been for years. Their language, habits, and customs differ entirely from each other.

The intermarriage of the Indian and the white man has brought about a peculiar situation both for the Indian and the white man, and upon this intermarriage depends greatly the social progress of the Indian. In some instances this intermarriage has been a great hindrance and detriment; it has retarded the

progress of the Indian and held him back from good respectable society. On the other hand, intermarriage has worked wonders, where the Indian has chosen a fine type of the white race in marriage relationship.

Morality has been at low ebb until recent years; the Indian has been trying to get away from this through many and varied forms of religions? He has tried his drum religion, the mescal or peyote cult, Mormonism, Russellism, etc., but none of these has been able to lift him out of his lethargy, superstition and immorality. Not many years ago Sunday, with the Indian, was considered as a sport and feast day. Great bands of Indians would congregate in some open field for games, bronco and steer riding, gambling, drinking and general dissipation, the day often having a sad ending. Through the persistent efforts of the missionary, this Sabbath desecration has been entirely blotted out.

Now, in place of these things, the little church on the hillside has become the center of attraction. These former conditions compared with the conditions of today, are a fair example of what the religion of Jesus Christ can do for a tribe that is willing to reach out and accept the teachings of the Master.

Our chapel building is a small, inadequate structure, about thirty-four feet long by twenty-four feet wide. It is in a poor condition, the siding having partly blown off and the roof is in very bad shape. A new and larger building is sorely needed. Yet in spite of the dilapidated condition of the little old building, the very ground upon which it stands is held sacred by many who have in recent years found their Saviour there. The services at the church are well attended, and the attention of the congregation during services is remarkable. Often it happens that there are meetings at the church every night of the week and five times on Sunday. This may not mean much to the one who has been reared under the shadow of the church spire, but to the Indian it means many miles of rough roads, over hills, through woods and dangerous places. Some drive in wagons, some ride horses, while others must walk. Every Thursday night there is a stereopticon lecture. Religious, historical or scientific slides are thrown upon the screen. These are greatly enjoyed and are of great benefit to all, but more especially to those who are unable to read or write.

The machine that we are now using, is a borrowed one, and we cannot tell how soon we must return it, but we are hoping that some day we will have one of our own.

Whiskey-drinking, gun-carrying, gambling, adultery, and wife-beating, are still not uncommon occurrences, and very frequently the hand of the law must come in and punish the offenders. But owing to the bad character and reputation of some of these men, the better element of the reservation is afraid to make a complaint, and thus some continue in their vices unpunished. But in general conditions are growing better. Every time an Indian turns to the new life he leaves his gun, whiskey and all other evils behind him. Just recently the Sheriff of Brown County asked this question, "What have you been doing

for the Indians up there? They don't give us hardly any more trouble." The answer was, "We are turning them toward Christ, and giving them plenty to do along religious lines." Many of the men at one time had a bad reputation. Their credit was not good, but since Jesus has come into their lives, they are new-born men, and have a place in respectable society.

The Indian loves to imitate his white friend and neighbor. Therefore it is important and essential that the example of the white man be clean and wholesome. It is from this angle that the missionary has been able to accomplish a great deal in assisting the Indians to a higher plane of living and thinking. Whenever a white man comes onto the reservation, he is closely watched, and if he is found undesirable and a nuisance, he is told to lead a respectable life or move on. Thus we have been getting rid of undesirable characters.

A church council consisting of nine people was recently organized upon the suggestion of Dr. W. M. Irwin, of Wichita, Kansas, Secretary of the Synodical Commission of Home Missions, after he had made a survey of the work done here. This council meets once a month, and at that time deliberates on all community and church problems, aiding the pastor and advising with him on all new movements or efforts that will tend to make the community cleaner and better. Much good has already resulted from the actions taken by the council. Upon unanimous vote of the council, Dr. W. M. Irwin was invited to conduct a series of meetings. These meetings were a great benefit to the community in general, and also to the church, twelve conversions, with an increased spiritual desire on the part of many resulted. These people have great obstacles to overcome, and severe temptations to meet when they accept Jesus Christ, yet in the face of these things they rejoice in the fact that He, who is now their Leader, is able to keep them from falling. The mission means a great deal to the Indians. The old Chief recently said, "If you take this mission down we will be all gone." By that he means to say, that the entire progress of his people has been brought about by the influence of the Church and of God's people.

AMERICAN INDIANS: SOCIAL AND POLITICAL PROGRESS

Rev. J. M. Cornelison

EVERY nation has its own peculiar social conditions and customs. The North American Indians have their age-old rites and traits of character. Where it has been possible, instead of condemning certain customs and traits which were wholly Indian, but not in themselves sinful, I have endeavored to use these as a means of reaching the people with the Gospel. At the same time breaking down any custom that holds them to the pagan life, or

political progress is individual conversion. The Gospel has effected both here. Of one case, typical of many others, an elder in the Presbyterian Church of Pendleton said, "Some years ago that man was so worthless, drunken, down and out that I hated to see him come about in his dirty blanket. He couldn't come to town with any money except it meant a jag, jail or fine. But today he stands up so straight and clean in life and all business relations, so devoted to his church and fam-



TUTUILLA INDIAN MISSION, OREGON

that tends to prove a stumbling block to weak Christians.

Christianity has not converted all of the Indians on this reservation. But the Tutuilla Church and its Christian men and women, and the Christian ideal in their lives and homes are so persistent, that the whole life of the people of the reservation in all their dealings is shot through and through with the Christian spirit. Whether these people are Protestant, Catholic, or non-Christian; whether it be in home life, business relations with the Indian or white man, or dealings with the Government, there has been in these recent years a readjustment of conditions for the whole tribe.

The first prerequisite to any social and po-

itly, that I love to have him come around to talk with me. If he wants to farm I will back him in any way. His is the most genuine case of conversion and transformation that I ever saw. If your life has meant nothing more than the transformation of such a man, I would say that it has been a good investment." Such changed lives work out logically into better homes and surroundings. Eighteen years ago there were very few houses—mostly tepees and shacks. Into a pagan home I entered years ago to see a sick boy. The father was a great leader of the wild life—dancing, drunken and adulterous. Last week I went to that same home, now a family of Christians and leaders. I went to help a daughter of the family in preparation

of a paper to be read before a local Christian Endeavor Convention in Pendleton. My coming had not been heralded, and no preparation had been made, as I arrived about ten minutes before the evening meal. But I sat and ate with them a meal that would have done justice to the average country home. The house long ago had been rebuilt to be a fairly large house. It is nicely kept though the mother at the time was sick in bed.

The example has worked like magic among the non-Christians. Just the same way the little, squatty old church building of years ago, far back in the field where no one saw it or knew it existed, soon gave way to a typical super-Indian church, with a large up-to-date hot-air furnace in the cellar. These Christian Indians take great pride in their church and church life.

The progress in business relations is no less noticeable. Some are farming their own lands and rent others besides, making a fair success of it, though not so successful or on so large a scale as the white ranchers. The need and dignity of honest labor is held up before them. Land values are high, the rental per acre soars, much land is being inherited, therefore many of the people have a fair income. When the young men and women insist on living on this in comparative ease and idleness, both spiritual and temporal progress is arrested. Those not farming their lands rent their holdings, and have a good name for credit. A leading business man said, "Eight out of every ten Indians pay me

all they owe. The rest may be a little slow but it comes. If my white trade did as well there would be little complaint and few suits to collect." The little leaven has mightily leavened the whole lump. The Gospel of "Owe no man anything, save to love one another" has been repeatedly preached. Their understanding of the laws of the land and the rulings of the Indian department is more intelligent and is grasped more readily. Their attitude toward the government school for their children is entirely different. Where in years past the police had to round up the children each fall, now the Christian parents and others, too, willingly bring in the children to school. In Oregon all Indians are citizens and may vote, and children may at-

tend any public school. Many have hesitated to vote lest being citizens they would be made to pay taxes on their land which is not to be patented to them or taxed until the term of years named in the treaty has expired, which will be several years yet. But in 1914, when Oregon voted on a Statewide "wet" and "dry" issue, the Temperance Society of Tu-illa worked hard, and got out a strong and solid "dry" vote.

This same enlarged Christian understanding and education has put the Indian medicine man on the taboo list.

The members of the Christian Church, the Indian pastor, and the missionary, continue very actively to keep the elevating influence alive here on this reservation, and to effect social and political progress among an otherwise backward people.



A DAH-KO-TAH INDIAN

A CHRISTIAN MAN NOW STUDYING FOR THE MINISTRY

THE TYPICAL INDIAN CHURCH

By Rev. W. N. Price

THE Indian, as all know, is a submarine. Most of the time he is submerged, only his periscope being visible. He sees all, but is unseen. At rare intervals, and only to his equals, he may consciously emerge, but for the most part he is out of sight. For this reason the Indian is little understood and hard to be understood. The missionary who

wafted to him. One night the interpreter was himself "interrupted" by an old Indian and questions and answers were tossed back and forth for some minutes. The interpreter then told me the Indians wanted the Bible preached to them, they wanted to hear what it said. They wanted to know whether they were getting it straight. After meeting was over I went to the old man to find out more



NAVAJOS OF ARIZONA

Copyrighted by Pennington & Rowland, Durango, Colo., used by permission.

goes among the Redmen at first and for a longer or shorter time is dealing with under-sea craft. He must be wise, bide his time and watch for emergencies.

In the Christian relation the Indian comes up but slowly, slowly, slowly, and often ducks down again when he is about to show himself. Accordingly, the problem is, How to present to him the Gospel?

This writer, in his first missionary service, blundered along for three or four years preaching to them much as he would to a white audience, i. e., with a text and regular sermon. After a while some murmuring was

directly and personally how the matter stood. Very frankly and yet kindly he said, "I like to hear him paper more." The Bible is called the "paper" by them.

I wonder if a desire to hear straight Bible read and explained is only an Indian trait among Christians? The Indians have small stock of compliments and I felt not much flattered in the discount of my homiletics, but I had the grace to take the cue they had given me and have ever since confined myself almost entirely to the reading of the Bible and the exposition of it, much more to the satisfaction and edification of my

hearers than in the days when I took more liberties and could branch out.

Here is our church on a typical Sabbath occasion. The bell rings at 10.00 A. M. Nobody is in sight. Our church is three miles out in the country. The second bell rings a little before a quarter to eleven, the hour which we strictly adhere to for beginning. By the second bell three or four have probably arrived. Promptly upon the quarter we begin singing with perhaps not more than eight present. More come in by twos and threes, but the time for singing four or five songs is usually consumed before most of the Sunday-school has entered the house. Punctuality with the Indians is an uncultivated grace. There is the usual order of exercises with variations. The three classes take their places. The children are taught by one of our men. The younger people and all who read are taken charge of by the missionary's wife. The older men and women have for their teacher Joe Lent, an Indian.

The lesson has been gone over in class, the missionary takes up the same subject along with the big chart picture and conducts the review of the lesson in such a way as to take the place of the formal church service after Sunday-school. This, too, he has found to be a better plan than the old way.

Upon the singing of the last verse of the closing hymn all rise, and at the conclusion the benediction is pronounced. Then straightway all sit down as comfortably as if they had no mind to leave at all. This is their little social after-meeting. Then at last they leisurely separate as they came, in small groups.

With all of their deliberate and unconventional ways, the Indians are coming into the Christian life and cultivating their church relations to an encouraging extent. We do not want them to become imitation "pale faces," but we expect the typical Indian church to have a distinctive character of its own.

THE PIMA CHURCHES OF ARIZONA

Rev. Dirk Lay

IN September, 1870, a young minister of the Gospel started from Chicago for our great American desert, and more particularly that part upon which the Pima Indians lived. The Pimas had asked for a teacher and missionary; but when Rev. Charles H. Cook offered his services, no Protestant denomination was ready to take the responsibility to furnish him a means of living while he was preaching to the Indians of the southwest.

The young minister was not to be discouraged, and so started for Arizona, with no visible means of support but with the absolute assurance that he was called of God to tell the neglected Pimas about Jesus. He was sure God would give him the victory no matter how great the obstacles that happened to be in the way.

For nearly ten years Dr. Cook made his own living during the week and preached the Gospel on Sundays. Then Sheldon Jackson visited Arizona, and seeing the good work

that was being done, made arrangements for the Presbyterian Church to support this noble man.

During these years the Government had been doing its best to civilize the Pimas. It tried to bribe them to build houses by giving them wagons, gave them clothes if they would only wear them, and other good things if they would cut their hair but all these efforts failed. Then for a time, force was used, and that also failed.

It seemed as if even Dr. Cook would not be able to touch them with the Gospel; but after over ten years the first Pima was converted, and then soon others followed. These Christian Indians did not have to be bribed to wear clothes, and to build decent houses, for they did this willingly, once more proving that there is only one power that can completely conquer the heart of man, and that is the Grace of God.

Dr. Cook labored on this field nearly 43 years, and on February 22nd, he will cele-



A GROUP OF LEADERS OF THE SOCIETY OF AMERICAN INDIANS,
CEDAR RAPIDS CONVENTION

brate his eightieth anniversary. He is honorably retired, and is now living with his daughter in Iowa. He organized, or helped to organize, five churches among the Pimas and Maricopas. These churches now have a combined membership of over 1,600.

The first converts were full of the spirit of the early Christian church, some of them walking ten, twelve, and even thirty miles to attend services. Young Christians now have been known to wade the Gila River which nearly always has a good deal of quicksand in it, to be at Sunday-school and attend the regular services.

The elders have complete control of the financial as well as the spiritual matters in these Indian churches. At present they are

doing their best to become self-supporting. The Sunday-school is attended by old and young. Some of the churches have sent out missionaries to other Indians who do not know the Gospel. These missionaries are paid by the contributions of all the churches.

The Board of Home Missions, and the Synod of Arizona, have established a small School of the Prophets in Phoenix, and have given it the name of "The Charles H. Cook Bible Training School." This honored missionary becomes an octogenarian in this mid-winter month when the Indian missions are the especial object of study and prayer. The fruit of his labors and his living interest and co-operation in the work now being carried on by his successors on the fields, are full of blessing.



THE MENOMINEES OF WISCONSIN

Rev. C. M. Kilpatrick

HERE are some fifteen or sixteen hundred of the Menominees enrolled under the tribal regulations.

When I first visited the reservation in July, 1910, I was informed that about one-half of the tribe were adherents of the Catholic Church. It is difficult to determine how nearly correct this estimate may be, for I think there has never been any accurate religious census taken.

It appears that a certain kind of Christianity has been gradually supplanting paganism among the Menominees, and this in spite of the fact that the leaders at least, of the pagan Indians, are very intensely opposed to Catholicism. While these pagan leaders are hostile to Catholicism, which they have long been in contact with, they appear to a certain extent quite friendly to our Protestant work, very largely I think, because they are informed it is different from the Catholic way. But they are firmly convinced that the pagan way is the most desirable way. During these five years the writer has had the privilege of gathering together children who are not Catholics in the Government school at Keshena, in a fortnightly Sabbath afternoon service under the departments regulations, and instructing them in the simple elementary truths of the Christian religion. I have also been able most of the time, to persuade the teachers and employees to keep up regular Sabbath-school classes, using the Westminster supplies furnished by our Sabbath School Board.

Especially during the past few years these children, now numbering nearly seventy, have been carefully taught the regular Sabbath-school lessons, and led and encouraged to give their thoughts and their hearts to the influences of these truths. During these years the missionary's heart has often been cheered and encouraged by the knowledge that the children loved him and pointed him out to the Catholic children with pride as "their minister."

On a certain Sabbath, returning from the service at the school, a former pupil, Moses Mooseheart, was overtaken and asked to ride. Moses seemed much delighted to meet the minister, although very very few words were used to express it. It was soon discovered that Moses was on his way to the Kakiak settlement to attend a pagan dance. "Pagans have meetin' there tonight," Moses expressed it. On being asked if he still believed in that form of worship, Moses replied, "Oh, not very much." When asked if he took part in the dances, he replied, "Oh, a little once in awhile, old men not like it if I don't."

The writer has tried many times in vain to find an opening to hold religious services among the older Menominees, for instance, with one of the old judges, a leading man among the pagans, and in the tribe. At first he professed willingness and seemed pleased, and I thought was preparing the way. Then later he put me off, saying he would talk with the old men, and see what they said, and later when pressed for a reply, he said, "Oh, old men think pagan way pretty good, may be best way."

I would suggest that what is very much needed among the Menominees, is a young man with great gentleness and patience, a good musician, to go among them at least during the summer months when the children are out of school,—with a tent and baby organ, and gather the children together. The older ones will come to listen, and then very simply with one of the older school children to interpret, tell them the old, old, story. If Rev. James Hayes, of the Nez Perces, or one of the other full blood Indian ministers could come and visit them for a few weeks, they would listen as they would not listen at first to any white minister. In some such way as this, I believe a fuller, freer, more pure Christianity might be provided.

THE AMERICAN INDIAN MISSIONS

DAILY HOME MISSION PRAYER TOPICS FOR THE MONTH
OF FEBRUARY, 1917

The Indian Missions of the Presbyterian Church among fifty-seven tribal divisions in twenty states, with 8,047 communicant members, and 18,319 estimated adherents. From the days of David Brainerd and of Azariah Horton in their pioneer labors, the Presbyterian Church has been active in the work for the Indians.

The Board's Specialized Indian Service. Rev. Thomas C. Moffett, D.D., 156 Fifth Avenue, New York, Representative. This work includes executive plans and conferences, public addresses and correspondence. A number of months are annually spent at Washington, D. C., and in visiting the widely scattered and often remote places on the mission fields. There are always more opportunities for inspirational, educational and publicity work than can be fully met. The offices are a clearing-house for literature and information on Indian subjects.

Missions Among the Sioux. Greenwood and Yankton Agency, South Dakota. Rev. John P. Williamson, D.D., General Missionary for fifty years among the Sioux; Miss Abbie L. Miller, field matron; Rev. John Eastman, missionary at large; Good Will Church, Sisseton, Rev. Edwin Phelps; Long Hollow Church, Rev. Isaac Renville.

Missions Among the Sioux. Lake Traverse, Rev. George J. Head; Porcupine Church, Rev. Samuel K. Weston; Ogalala Church, Mr. Benjamin Kindle; Ascension Church, Mr. Samuel Hopkins; Santee Bible School, Santee, Nebraska; Rev. Jesse P. Williamson, Superintendent.

Missions Among the Sioux. Pine Ridge Reservation, South Dakota, Rev. A. Fulton Johnson, missionary Western District; Tasunkekokipapi Church, Rev. Joseph Eaglehawk; Makizita Church, Mr. Wallace Running Eagle; Wounded Knee, Mr. Alexander Henry; Makasan Church, Rev. Samuel Rouillard; Mayasan Church, Rev. Jacob Goodbird; Matowahpa Church, Mr. Richard White Bull, native helpers.

Missions Among the Sioux. Pine Ridge Reservation, South Dakota, Rev. Edwin J. Lindsey, missionary Eastern District; Bear Creek station, Mr. Grant High Whiteman; American Horse Creek Station, Mr. Calvin Clincher; Poplar, Montana, vacant; Wood Lake Church, Rev. John Flute; Minishda Church, Rev. Robert Clarkson; Makaichu Church, Rev. Basil M. Reddoor; Martin, Mr. John K. Boston, native helpers.

Nez Perce Missions. Kamiah First Church, Idaho, Rev. James Hayes; Kamiah Second Church, Rev. Moses Monteith; Lapwal and Cottonwood Churches, Rev. Mark Arthur; Ahsahka and North Fork Churches, Rev. William Wheeler; Meadow Creek Church, Rev. Elias J. Pond; Stites Church, Rev. Robert Parsons.

Bannock and Shoshone Mission. Fort Hall Reservation, Blackfoot, Idaho; Rev. Henry N. Wagner, missionary; Mr. Henry Fisher, Interpreter.

Western Shoshone Mission. Duck Valley, Owyhee, Nevada, Mr. Emil A. Schwab, missionary.

Missions in California. Owen's Valley and Stations, Bishop, California, Rev. William N. Price; North Fork, Rev. Alexander Hood, missionary; Mr. John Sherman, Interpreter; Hoop, Rev. William Baesler, missionary.

Southern Ute Missions. Ignacio, Colorado, Emmanuel Church, Rev. A. J. Rodriguez; Towaoc, Colo. (Navajo Springs), Mr. H. M. Patterson.

Papago Missions. Tucson, Arizona. Rev. Frazier S. Herndon, missionary; Santa Rosa, Mr. Narcisse Porter, helper; Indian Oasis, Rev. George F. Wilson, missionary; Mr. Richard Lewis, Mr. Joshua Cachora, and Miguel Garcia, helpers.

Navajo Missions. Fort Defiance, Arizona, Rev. Howard A. Clark and Mr. F. A. Green, missionaries; Mr. John Curley, helper; Mr. Anthony Shipkee, interpreter; Tuba Mission and Agency, Rev. John Butler and Mr. D. K. Ward, missionaries; Mr. Bahe Begay, interpreter.

Navajo Missions. Ganado, Arizona. Hospital, Dr. J. D. Kennedy, medical missionary; Kayenta, Arizona, Mr. A. K. Locker, missionary; Mr. Herman Peterson, native helper.

Navajo Missions. Tolchaco, Arizona, formerly under the interdenominational "Mission to the Navajo and Other Indian Tribes." Rev. F. G. Mitchell, mis-

- sionary; Mr. David Hubbard, helper; Mr. Leigh Segar, lay-worker; Miss Ella Morris, girls' matron; Miss Edith Turner, teacher; Leupp, Arizona. Miss Sophia Hubert, teacher; Indian Wells, Arizona, Mr. William R. Johnston, missionary; Mr. Lewis Thompson, helper.
- Pima and Maricopa Missions.** Gila Crossing, Arizona; Rev. F. V. Richards, missionary; Mr. Charles Rhodes, helper; Phoenix Indian Mission and Government School. Rev. C. R. Brodhead, missionary; The Cook Bible Training School, Rev. George Logie, Superintendent.
- Pima and Maricopa Missions.** Sacaton, Arizona. Rev. Dirk Lay, missionary; Edward Jackson, Crouse Perkins, Horace Williams and Thomas Lewis, helpers. Salt River and Lehi, Arizona, Rev. C. H. Ellis, M.D., missionary; Mr. J. L. Wellington and Mr. Isaac Johns, helpers.
- Navajo Missions.** Carriso and Red Rock, Arizona and New Mexico. Mr. Charles E. Flack, missionary; Mr. Roy Palmer, helper; Dr. Robert W. Bell, medical missionary; Miss Katharine Conway, nurse.
- Navajo Missions.** Jewett Mission, Liberty, New Mexico; Rev. Charles L. Campbell, missionary; Mr. Sam. Pettigrew, helper.
- Mohave Missions.** Needles, California, and Fort Mohave, Arizona; Rev. Alfred C. Edgar, missionary; Miss Fannie Sharp, matron; Parker, Arizona, Mr. Randall Booth, helper.
- Pueblo Missions.** Laguna, New Mexico, Rev. M. F. Fifield, missionary; Jemez and Jemez Springs, Mr. J. T. Ortega, missionary, and Mrs. Ortega, teacher.
- Missions Among the Shevuits.** James Hayes Presbyterian Church, Shem City, Utah, Rev. J. W. Dorrance, missionary.
- Iowa and Kickapoo Missions.** Rulo, Nebraska, Rev. Rudolph Meier, missionary.
- Omaha Missions.** Omaha Reservation, Macy, Nebraska. Rev. George A. Beth, missionary; Mr. John L. Nunn, helper.
- Picotte Indian Mission Hospital.** Miss Anna M. Elliott, Superintendent; Miss Margaret Pitzer, nurse.
- Cherokee Missions.** Bunch, Oklahoma, Rev. M. A. Pearson, missionary; Park Hill and Elm Spring, Rev. J. C. Calhoun, D.D.; Badger Lee and Dwight Mission School, Rev. J. A. McDonald, D.D.; Mr. George M. LeMore, Mr. Ned Scraper and Charley Wickett, native helpers.
- Missions Among the Choctaws.** Norman, Oklahoma, Rev. Duncan McRuer, field missionary; Salem, Kulli Tobl, Dixon's Chapel, Rev. Harvey Peter; Kull Kosome, Mt. Zion and Station, Rev. Carlo Wilson; Hochatown and Mountain Fork, Rev. Sim Fulsom; Philadelphia, Rev. William H. McKinney.
- Missions Among the Choctaws.** Smithville, Big Lick and Stations, Oklahoma, Rev. S. M. Carterly; Wadeville, Rev. William Bond; Bois d'Arc and Blue, Mr. Rayson J. Nicholas; Kulli Tuklo and Kulli Chito, Rev. Elam J. Johnson.
- Creek and Seminole Missions.** Achema, Rev. Dorsey Fife; McCullough, Rev. Jackson Wolf; Tallahassee, Rev. Waxie Tanyan; Davis and Stations, Mr. Hosea D. Hailey; Wewoka First Church, Mr. Gilbert Johnson.
- Missions Among the Iroquois.** Salamanca, New York, Rev. Louis W. Lawrence, missionary of the Allegheny Reservation; Mr. Peter Doctor, Mr. Dennis Titus, Mr. Hamilton Halftown, Mr. Alfred Jemison, Mr. George Gordon, Mr. Charles Gordon and George Lee, native helpers; Iroquois, New York, Cattaraugus Reservation, Rev. J. Emory Fisher, missionary.
- Umatilla Mission.** Umatilla Reservation, Pendleton, Oregon, Rev. James A. Cornelison, missionary.
- Chemawa Indian School.** Salem, Oregon, Rev. R. N. Kennedy, missionary.
- Puyallup Mission.** Puyallup and Nesqually Churches and Cushman Indian School, Tacoma, Washington, Rev. D. D. Allen, missionary.
- Quinalt Mission.** Taholah, Washington. Mr. H. M. Foster, missionary.
- Spokane River Mission.** First Church of Wellpint, Washington, Rev. Gerard M. Van Pernis, missionary.
- Stockbridge and Menominee Missions.** Stockbridge Church, Gresham, Wisconsin; Rev. Charles M. Kilpatrick, missionary.
- Missions Among the Chippewas.** Reserve and Court d'Oreilles, Wisconsin, Rev. F. C. Boller, missionary; Lac du Flambeau, Mr. Henry T. Broughall, missionary.
- Missions Among the Arapahoes.** Arapahoe, Wyoming, Rev. George T. Needels, missionary; Mr. Dominick Oldman, helper.

This illustrated pamphlet (a reprint of Articles in the Assembly Herald, February, 1917) is prepared by the Department of Indian Missions.

Orders received for copies, five cents each, fifty cents per dozen postpaid

Address **THOMAS C. MOFFETT, D.D.**
Care the Presbyterian Board of Home Missions
156 Fifth Ave., New York



"THE WHITE WOMAN of the GENESEE"

(A bronze statue erected in Letchworth Park, Portage, N.Y.)

Mary Jemison, captured by the Indians in 1755 and adopted by a Seneca family to take the place of a member killed in battle.